4c Lorimer L-3 (1930-4; 1934-5) 1935 AV7 Burusho AV7

butter milk and carry the butter and buttermilk away from the Wazir's house to the Tham. Then the Tham gives them some present and they return to their homes. After that the Dirkmiting take away their flocks to the grazing grounds.

If any people take their flocks to the grazing grounds before the Odi they fine them a ram.

4: Lorimer L-S (1920-4; 1934-5) 1935 AV7 Burnbo AV7

539
3/2
224

No. XLII.

The Distribution of the Spring Water Supply in the Bálțít Region.

The custom in regard to distributing the water in spring-time: The people of Ganish, of Alțít and of Ali Ábád, these three communities, have equal shares in the water of the Ulter Nullah from the (time of) ploughing till the second watering.

From the time that the Ulter water begins to flow the people of Bálțít stop a little of the Berber water It is the custom, from the beginning of Spring, to turn the water on to Kertmábád for the Tham, through the regulator.

The snow-water and the spring-water of Bțínlo is shared by the people of Bálțít and of Haiderábád. First, at the commencement of the month of Hțt they release the water to the Haiderabadkuts for the barley sowing. Having released the water for the sowing, they (then) direct it to Bálțít. After supplying water for the Bálțít

---

4 ewaz — The exact sense is here also doubtful, lit. 'to place' or perhaps 'to turn on to', but it can also mean 'to keep' which might give the sense 'to retain for Kertmabad'.

5 dastaw . . . hewaq hâs — the force of hewaq must here be something like "property common to both".

7 ke hewâk-e tel — i. e. when the Haiderabadkuts have had what they required the water is given to Bálțít.

The subject of dawdew can hardly be the Haiderabadkuts as Haiderabad is lower down on the course of the channel than Bálțít.

The difference in level is not sufficient to make a very appreciable difference in temperature, but there must be something in the situation which makes the agricultural season slightly earlier in Haiderabad than in Bálțít, otherwise Haiderabad, being the less important place, would not get the first turn of the water.

4: Lorimer L-3 (1930-4; 1934-5) 1935 AV7 Burusho AV7

sowing, they give it to the Haidarābādkuts for the second watering; when the second watering is done they despatch the water for the Bāltit second watering. 539A 312 221

When the Haidarābādkuts have used the water for seven days, the Bāltitkuts use it for fifteen days, then when the Haidarābādkuts have used it for fifteen days the Bāltit people use it for a month. This custom has been in force from olden times.

The Berber water (supply) is famous in Hunza. Wazīr Asadullah Bēg constructed the Berber water channel in the time of Shah Ghazanfer. So long as the Berber was not in existence there was great scarcity of water in Hunza. To get drinking water the women used to go to Herchē and fetch it. Hunza was made habitable by the Bāltit water. 539A 312 173

The Hamachāting constructed the Hamachi water channel to Ganish and the Altitkuts took a channel off from the Ulter Nullah. Shāh Salim Khān had constructed a channel for Ali Ābād from Herchē and bringing it along had stopped it at the Kherum Bat. He had been unable to carry it beyond that.

For some reason he had dismissed Wazīr Pūno from the Wazīrship. Pūno was living at his own home. One day, taking the Khurukuts with him he went by night and made them dig behind the Kherum Bat. Making them play on drums he got them to carry the channel through. Shāh Salim Khān, being pleased at this, gave him the Wazīrship again.

Asadullah Bēg constructed the Murkū channel. He also made the Murtazā Abād channel and the Khudā Abād channel.

Wazīr Asadullah Bēg had also laid out the trace of the Mōrē Dās channel. Mīr Muhammad Nazīm Khān carried it out on that trace.

---

10 *dowyesimi* — I have taken here as being Causative, as it is glossed Hindustani (infin.) "*nikalwawa*", but the verb seems ordinarily to be a simple transitive with the same meaning as *diwaza*.